

THE

# Better-Hope & Saint's Millennium Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 40, Vol. XVIII.

Saturday, October 4, 1856.

Price One Penny.

## FULFILMENT OF PROPHECY.

In every age of the world, when men have not been led by the light of revelation, and while their works have been a continual evidence of their folly, they have thought themselves very wise. They have thought themselves very sagacious and far-seeing when the events of the next hour were shrouded in mystery—very pious, good, and diligent in serving the Lord when they were filled with abominations, and led captive at the will of the devil. Probably of no generation is this more completely true than of the present one. The Lord for over a quarter of a century has been sending His Prophets among them who are declaring that communication has been again opened with the heavens, that the people need no longer wander in darkness and uncertainty, for the Lord has restored the light of revelation to men, and sent Prophets and Apostles to lead them, as he did Israel and His Saints in former days. These Prophets and Apostles are preaching the same plan of redemption that was instituted by Christ and his former day Apostles, and crying to the people, "Repent of your sins and be baptized for their remission, and enter into covenant with the Lord, for the hour of His judgments and the day when calamities shall overwhelm the wicked are come."

The Prophets of this dispensation have not only proclaimed that calamities would come, but have as plainly declared what they will be, and how they will come, as

did ancient Prophets of the many important events that happened to Israel, and as Christ did of the destruction of Jerusalem, the dispersion of the Jews, and their long oppression among Gentile nations. Further, many of these events have been in progress of fulfilment for years, and yet this generation will not see nor understand, for they prefer to walk in darkness, and follow the conceptions of their own vain imaginations.

As a forcible illustration of these remarks, we will here introduce some extracts from the editorial columns of the *New York Herald*, of August 26, on the present political affairs of the United States, and compare them with a prophecy of Joseph Smith's, delivered nearly twenty-four years ago.

The *Herald*, under the heading, "Civil war in Kansas," says—

"Civil war exists in Kansas. The fact can no longer be disputed. It is not a mere border feud among hostile squatters, land speculators, abolitionists and border ruffians, but it is civil war—a war not for the enforcement of the popular sovereignty doctrine of the Kansas-Nebraska bill against a horde of lawless marauders, but a war for the establishment of slavery in Kansas, or its expulsion from Kansas by force of arms."

"The belligerents are arrayed against each other, fight each other, and treat for the exchange of prisoners, according to the usages of a regular war; as, for ex-

ample, between the Allies and the Russians.

"On the one side are the free State settlers, who, upon the strength of late colonial reinforcements, have thought it expedient to assume the offensive in attacking and dismantling certain block house fortifications of the pro-slavery party. The plea for this course of action is, that the border ruffians have been establishing a cordon of military posts and depôts round about and through the Territory, with Missouri as their base of operations; and that all these preparations have been made in view of a simultaneous assault for the extermination or expulsion of the free State settlers at a single well-directed blow. In this view, in a strictly military examination of the case, it must be admitted that the course adopted by the free State party was the only course consistent with safety. To hesitate was to court destruction, while to break the lines of the enemy, and to throw their plans into confusion, was a process by which at least time could be gained for more regular and systematic operations of defence.

"Thus, then, stands the case. The pro-slavery Kansas party have been anticipated and attacked and defeated at several of their military positions before they were ready to strike all together. They have fallen back, accordingly, upon their base of operations in Missouri, and are actively employed in collecting reinforcements and supplies for a more formidable invasion of the disputed battle-ground. When we next hear of their taking the field, it will most probably be with the intelligence of a movement of a well-appointed army of four or five thousand men. In the meantime it is not likely that the other side will be idle, but they, too, will be reinforced by perhaps several thousand men from the North and North-west, so that when these hostile forces again come together in the field, the chivalry, the feelings, and the State pride of half-a-dozen or more Northern States, and of as many Southern States, will be involved in the collision.

"A battle, or several battles, thus organized and thus fought, however decisive the immediate issue, will be but the signal for more extended operations on both sides. The contagion of the war will be carried like an epidemic, and more rapidly, into the neighbouring States, North and

South; and if not arrested by some healing compromise, the flames of civil strife will spread from Kansas across the Mississippi and across the Alleghanies to the Atlantic coast, until the two sections stand in the armed and deadly array against each other of the cut-throat houses of York and Lancaster. And herein, visibly and palpably before us, lies the danger to the Union."

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"Now, in reply to all this, while we concede that the destruction of this Union by suicide is not an impossible thing, we begin to think that our croakers and alarmist are looking in the wrong direction for the fatal blow. It has very often happened, in the history of nations, that there has been a public presentiment of a great impending national calamity; but the calamity itself has just as frequently taken the prophets by surprise, in its unexpected shape, and from the uncalculated circumstances through which it had fallen upon them. Thus, the people of France and all Europe apprehended a revolution with the death of Louis Philippe; but it came upon them at the very time it was supposed that Louis Philippe was most firmly seated upon his throne. Again, in 1851 it was expected that in 1852 there would be another French revolution and a red republican triumph; but the *coup d'état* of Louis Napoleon anticipated the event, and provided a totally different entertainment for the champions of '*Liberte, Egalite, Fraternite.*' So in numerous examples, while politicians have had the sagacity to foresee an impending national catastrophe or revolution, have they failed to guess the shape in which it finally came, and the direct agencies which worked it out.

"So with the question of the dissolution of the American Union. There may be danger; the evil may be impending; but if it does come, it will not be through a Northern President or a Northern Congress at Washington; but it will result from a civil war like that which now exists in Kansas. There is 'leaven enough,' even in this Kansas war, to 'leaven the whole lump,' from the Mississippi to the Atlantic, with the leaven of intestine strife and disruption; and unless the peacemakers in Congress and the sovereign voice of an offended people shall interpose at once for peace, reconciliation and concord, this Kansas war may be ag-

gravated into a general fratricidal war between the North and the South. This would at once break up the Union, and after such a collapse the restoration of the fragments again under one common government would be utterly impossible, save through the conquering arm of some military chieftain, and the cohesive appliances of a military despotism."

We presume that Mr. Bennett, of the *Herald*, considers that he has made a wonderful discovery—that he has discerned the probable solution of the present political difficulties of the United States, and that he is blessed with an unusual degree of political foresight. We feel no disposition to depreciate his sagacity and discrimination, when viewed in the light of mere wordly wisdom, but without considering that any credit is due to him for candour and justice in the matter; we would say, he has added his testimony to that of thousands of Latter-day Saints, that Joseph Smith had more political sagacity twenty-four years ago than all the politicians of the United States. If Mr. Bennett, and many other gentlemen of his profession, do not wish to accumulate a mass of unwilling testimony that Joseph Smith was a true Prophet, we would recommend them to stop their printing presses, and vacate their editorial chairs, in order to avoid publishing certain important events which will transpire in that country and throughout the world, which were foretold by Mr. Smith, in a prophecy given December 25, 1832, which reads as follows—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal them-

selves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

Here, Mr. Smith has not only foretold what is transpiring at present in the United States, but says, they are only the incipient stages of still greater and more general calamities. "The Southern States shall be divided against the Northern States." This is now virtually taking place, but will this be the only calamity? No; "the Southern States will call on the nation of Great Britain to assist them. "And they shall also call upon other nations, in order to defend themselves against other nations," and in this way the world is to become involved in a general war.

As small things often indicate great future events, we here introduce an extract from the *Richmond Whig*, published in the State of Virginia, "The time is not so remote, but that it lingers in the memory and traditions of our people, when England was familiarly and endearingly spoken of as *home*. If the worst come to the worst—and we cannot find peace, justice, or safety with our Yankee *brethren*—that time may come again!" Now, Mr. Bennett, with all your political sagacity, and you worldly-wise statesmen of the United States, with all your cant about the "manifest destiny" of the great American Republic have you ever imagined, unless you have borrowed the idea from the Prophet, that the final solution of this "manifest destiny" lay through such scenes of general calamity and ruin. But this general war is to be, as it were, only the beginning, for "after many days, slaves shall rise up against their masters," and those slaves are to be marshalled and

disciplined for war. Who will discipline them, the Lord has not seen fit to reveal; but if Mr. Bennett should live long enough, and follow his present profession, he will probably publish the "interesting news," and editors and statesmen will be giving to the world some further specimens of their "political acumen," and probably with great self-satisfaction, consider that they are also among the prophets. But even then the cup of calamity will not be full, for the Prophet declares, "That the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

The Book of Mormon informs us that these "remnants" are the aborigines of the American Continent. When Jesus Christ appeared among their ancestors, after his resurrection, he delivered the following prophecy, recorded in the Book of Nephi Chapter ix.—"And I say unto you, that if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. . . . I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people."

We leave it for those who are well informed with regard to the late rapid increase of difficulties and wars with the Indians in the territory of the United States, whether there are indications or not that these prophecies of our Saviour, and of his Prophet Joseph Smith are likely to be fulfilled. The stern reality will come sooner or later, and then the problem—whether the prophecy of Mr. Smith, with regard to it, is true or not—will be no more difficult of solution than the one is now concerning civil war existing in Kansas.

"And thus," that is, with the cloud of universal war spread over the nations, with the fleets of the world contending with each other for the mastery of the seas, and the land turned into an universal slaughter-yard, where armies will disappear only to be succeeded by others

with the same destiny before them, with slaves warring against their masters, and the remnants vexing the Gentiles "with a sore vexation," "shall the earth be made desolate with famine, and plague, and earthquakes, and the thunder of Heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and the chastening hand of an Almighty God until"—what? "*until the consumption decreed hath made a full end of all nations.*" This is the final solution of the question of what is the "manifest destiny" of not only the United States, but of Great Britain, France, and every other nation, who, like them, are filled with whoredoms and abominations, and who turn a deaf ear to the Gospel of salvation, persecute the Saints of the Most High, and assent to the shedding of innocent blood. The reason which the God of Heaven has given for thus pouring out His wrath upon the nations is, "*That the cry of the Saints and of the blood of the Saints shall cease to come up in the ears of the Lord of Sabbath from the earth to be avenged of their enemies.*"

The decree has gone forth from the Lord of Hosts, it is recorded in the archives of Heaven, and Gods, angels, and men are witnesses to it, and the time draws near, when those who hear it with a sneer, and treat it as a thing of nought, will, in desolation and mourning, witness its literal fulfilment. Ye editors, who with the pen of calumny pervert and turn into ridicule the principles of salvation, and treat the Lord's Prophets with contempt, and propagate all manner of lies concerning His people, we mean you. Ye magistrates, statesmen, and people who turn a deaf ear to the cries of the Saints for the redress of their wrongs, for the restitution of their rights, privileges, and property, and for the punishment of the fiends who have sent to untimely graves, their fathers, mothers, and children, we mean you; and it is against you that the cry of their blood ascends to heaven for vengeance, and the time is at hand when the Lord Himself will plead their cause, and you from the depths of misery and woe, will supplicate for a little of that mercy which you have refused His people.

This is an interesting subject, and might be pursued at some length, but we only designed to say sufficient to warn all men,

that the Lord is honouring, and will continue to honour the words of His Prophets, that men may be left without excuse.

when the judgments of the Almighty which we know are at hand shall overtake them.

## HISTORY OF JOSEPH SMITH.

(Continued from page 617.)

[August, 1841.]

Tuesday, 10th. I spent the day in Council with B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith, and appointed a Special Conference for the 16th instant, and directed them to send missionaries to New Orleans; Charleston, South Carolina; Salem, Massachusetts; Baltimore, Maryland; and Washington, District of Columbia; and also requested the Twelve to take the burthen of the business of the Church in Nauvoo, and especially as pertaining to the selling of Church lands.

The department of English literature and mathematics, of the University of the City of Nauvoo, is in operation under the tuition of Professor Orson Pratt.

## GENERAL ORDERS,

Head Quarters, Nauvoo Legion,  
City of Nauvoo, Aug. 10, 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier-General Don Carlos Smith—he fell, but not in battle—he perished, but not by the weapons of war—at his burial you paid him honour, but he is gathered to his fathers to receive greater honour.

In consequence of this afflictive dispensation of Divine Providence, the commissioned officers of the staff and line will wear crape on the left arm for thirty days. The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, at 10 o'clock, a.m., for the purpose of electing a Brigadier-General, at which time and place the court of appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday, the 11th day of September, at 10 o'clock a.m., for the purpose of general parade. The militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa, are respectfully invited to attend. The Adjutants of Regiments will form their respective Regiments at 9 o'clock and at 10 o'clock; the Adjutant of the Legion will form the

line by Regiments, and not by Companies as heretofore. A Special Court Martial will convene at the usual place, on Saturday, the 28th day of August, at 10 o'clock, a.m., for the transaction of business.

JOSEPH SMITH, Lieutenant-General.

A shower of meteoric stones fell at Iwan in Hungary.

Letters from various parts of England and Scotland show that numbers are daily added to the Church; while shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, banks breaking, men's hearts failing them for fear, because no man buyeth their merchandize, shopkeepers and manufacturers failing, and many accidents on the railways, betoken the coming of the Son of Man.

Thursday, 12th. A considerable number of the Sac and Fox Indians have been for several days encamped in the neighbourhood of Montrose. The ferryman this morning brought over a great number on the ferry-boat and two flat-boats for the purpose of visiting me. The military band and a detachment of Invincibles were on shore ready to receive and escort them to the grove, but they refused to come on shore until I went down. I accordingly went down, and met "Keokuk," "Kis-ku-kosh," "Appenoose," and about 100 chiefs and braves of those tribes, with their families, at the landing, introduced my brother Hyrum to them; and after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon; and advised them to cease killing each other and warring with other tribes, and keep peace with the whites; which was interpreted to them.

"Keokuk" replied he had a Book of Mormon at his wick-a-up, which I had given him some years before. "I believe," said

he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I've heard your advice—we intend to quit fighting, and follow the good talk you have given us."

After the conversation they were feasted on the green with good food, dainties, and melons by the brethren; and they entertained the spectators with a specimen of their dancing.

Saturday, 14th. Sir J. M. Brunel, the engineer, with fifty ladies and gentlemen, made the first passage under the river Thames, England.

Sunday, 15th. My infant son, Don Carlos, died, aged 14 months, 2 days.

Conference met in Zarahemla, and were addressed by Elders B. Young and George Miller, on building the Temple in Nauvoo.

Monday, 16th. Elder Willard Richards arrived at Nauvoo this morning.

Ebenezer Robinson succeeded brother Don Carlos as editor of the "Times and Seasons," with Elder Robert B. Thompson.

At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the City of Nauvoo, August 16, 1841, Elder Brigham Young was unanimously appointed to preside over the Conference, and Elias Smith and Lorenzo Barnes were appointed Clerks.

Singing by the Choir; Conference opened by prayer, by the President.

The object of the Conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a Special Conference to transact certain items of business necessary to be done previous to the October Conference—such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practised upon them by unprincipled speculators, &c., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his Quorum, than to interfere with Church affairs at Zion and her Stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God; to which he would always submit, be the consequence what it

might; and the brethren of his Quorum responded, Amen.

A list of names of the Elders and Cities were read by the President, and a few were selected by nomination, and designated as follows—Voted that Elders Henry G. Sherwood go to New Orleans; A. O. Smoot to Charleston, South Carolina; Erastus Snow and B. Winchester to Salem, Massachusetts; John Murdock to Baltimore, Maryland; and Samuel James to Washington, D. C.

On Motion of Vinson Knight, seconded by Samuel Bent, Resolved: That the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to Conference, with a view of expediting the business of the day.

The situation of the poor of Nauvoo City was then presented by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, Conference adjourned until 2 o'clock p.m.

All of the Twelve present at the Conference went and visited President Joseph Smith to comfort him in his affliction.

Conference assembled at 2 p.m., and was addressed by Elders Lorenzo Barnes and Henry G. Sherwood, concerning the spread of the Gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the Conference at considerable length, the object of their present meeting, and, in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations, and as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.

Moved, seconded, and carried, That the Conference approve of the instructions of President Smith in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office.

Moved, seconded, and carried unanimously, That every individual who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the Church.

President Rigdon then made some appropriate remarks on speculation.

Moved, That the Conference accept the doings of the Twelve, in designating certain individuals to certain cities, &c.; when President Joseph Smith remarked that the Conference had already sanctioned the doings of the Twelve; and it belonged to their office to transact such business, with the approbation of the First Presidency; and he would then state what cities should now be built up—viz., Nauvoo, Zarabemla, Warren, Nashville, and Ramus.

Resolved, That this Conference adjourn to the General Conference in October next.

Closed with prayer by President Young.

BRIGHAM YOUNG, President.

ELIAS SMITH, } Clerks.  
LORENZO BARNES, }

Thursday, 19th. Elders Young, Kimball, and Richards went to Warsaw, and examined the town plat of Warren, which is situated about a mile south of the village of Warsaw, and made some arrangements with the proprietors for building up the place.

The plat designed for the City of Warren is the school section, No. 16, and opposite the first permanent and good landing place on the Mississippi River below the falls; which is about two miles below the Warsaw landing, which is filling up with sand bars.

The brethren returned about eleven, p.m., quite exhausted.

Sunday, 22nd. I preached at the stand, on wars and desolations that await the nations.

Wednesday, 25th. I received the following letter—

Fair Haven, 24th July 1841.

Rev. Joseph Smith.

Dear Sir—I have this moment received a letter from Dr. Galland, dated yesterday, at New York, in which he states his intention of leaving for the west.

It certainly was my expectation that I should again see him before his departure, and be able to make some arrangement with him respecting the interest due to myself, Mr. Tuttle, and Mr. Gillet. In this I am disappointed, and considering that a proposition for effecting this object emanated from your brother Hyrum and the Doctor, to which no allusion has since been made by them or anybody else, I and Mr. Tuttle think that we have much reason to be dissatisfied at this silence and apparent neglect.

Now, all the transactions relating to Nauvoo have by me and my friends been entered into in the most perfect good faith,

and will continue to be conducted upon the most honourable principles.

Permit me to ask whether this is a proper return for the confidence we have bestowed, and for the indulgence we have extended?

If you have not already requested your brother Hyrum to call on me when he arrives east, will you write him immediately, and say that it is my urgent wish?

Relative to the Ivins note the Dr. has written me, and referred to Mr. William Smith at New Egypt, on whom I shall call next week.

Your obedient servant,  
HORACE R. HOTCHKIES.

And wrote the following answer.

Nauvoo, August 25, 1841.  
To Horace R. Hotchkiss, Esq., New Haven,  
Connecticut—

Dear Sir—Yours of the 24th ultimo came to hand this day, the contents of which I duly appreciate. I presume you are well aware of the difficulties that occurred before, and at the execution of the writings in regard to the landed transaction between us, touching the annual payment of interest: if you have forgotten, I will here remind you, you verbally agreed on our refusal and hesitancy to execute the notes for the payment for the land, that you would not exact the payment of the interest that would accrue on them under five years, and that you would not coerce the payment even then; to all this you pledged your honour; and upon an after arrangement you verbally agreed to take land in some one of the Atlantic States, that would yield six per cent. interest (to you) both for the principal and interest, and in view of that matter I delegated my brother Hyrum and Doctor Isaac Galland to go East and negotiate for lands with our friends, and pay you off for the whole purchase that we made of you; but upon an interview with you, they learned that you were unwilling to enter into an arrangement according to the powers that I had delegated to them; that you would not receive any of the principal at all, but the interest alone, which we never considered ourselves in honour or in justice bound to pay under the expiration of five years. I presume you are no stranger to the part of the city plat we bought of you being a *deathly sickly hole*, and that we have not been able in consequence, to realize any valuable consideration from it, although we have been keeping up appearances, and holding out inducements to encourage immigration, that we scarcely think justifiable in consequence of the mortality that almost invariably awaits those who come from far distant parts (and that with a view to enable us to meet our engagements), and now to be

goaded by you, for a breach of good faith, and neglect, and dishonorable conduct, seems to me to be almost beyond endurance.

You are aware that we came from Missouri destitute of everything but physical force, had nothing but our energies and perseverance to rely upon to meet the payment of the extortionate sum, that you exacted for the land we had of you. Have you no feelings of commiseration? Or is it your design to crush us with a ponderous load before we are able to walk? Or can you better dispose of the property than we are doing for your interest? If so, to the alternative.

I therefore propose, in order to avoid the perplexity and annoyance that has hitherto attended the transaction, that you come and take the premises, and make the best you can of it, or stand off and give us an opportunity that we may manage the concern, and enable ourselves by the management thereof to meet our engagements, as was originally contemplated.

We have taken a city plat at Warsaw (at the head of navigation for vessels of heavy tonnage) on the most advantageous terms: the proprietors waiting upon us for the payment of the plat, until we can realize the money from the sales, leaving to ourselves a large and liberal net profit. We have been making every exertion, and used all the means at our command to lay a foundation that will now begin to enable us to meet our pecuniary engagements, and no doubt in our minds to the entire satisfaction of all those concerned, if they will but exercise a small degree of patience, and stay a resort to coercive measures which would kill us in the germ, even before we can (by reason of the season) begin to bud and blossom, in order to bring forth a plentiful yield of fruit.

I am, with considerations of high respect,  
Your obedient servant,  
JOSEPH SMITH.

The Hatchkiss purchase, to which the foregoing letters relate, includes all the land lying north of the White purchase to the river, and thence on the river south, including the best steam boat landing, but is the most sickly part of Nauvoo.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 4, 1856.

**THE WHISPERINGS OF THE SPIRIT.**—There are times and seasons, action and reaction, seed time and harvest; seasons of prosperity, and seasons of adversity; times

Elder Oliver Granger died at Kirtland, Lake County, Ohio, aged 49 years. He was the son of Pierce and Clarissa Granger, born in the town of Phelps, Ontario County, New York, 7th February, 1794; received a common school education, was two years a member of the Methodist Church, and was a licensed exhorter. On the 8th September, 1813, he married Lydia Dibble; in the year 1827, he in a great measure lost his sight by cold and exposure; he was Sheriff of Ontario County, and Colonel of the Militia. He received the Gospel on reading the Book of Mormon, which he providentially obtained, and was baptized at Sedus, Wayne County, and ordained an Elder by Brigham and Joseph Young, they being the first Elders he saw, and immediately devoted his time to preaching and warning the people.

In the year 1833 he moved to Kirtland, and then took a mission to the east with Elder Samuel Newcomb; returned and was ordained a High Priest; took another mission in the spring of 1836 to New York with John P. Green; and after his return built up a Branch at Huntsburg, Geauga County, Ohio; also a Branch at Perry Richland County, where he baptized Bradley Wilson, with his seven sons and their wives. When the Church left Kirtland, he was appointed to settle the Church business.

In June, 1838, he went to Far West, and returned in August of same year; in October he again started, taking his family; he went 70 miles into Missouri, and was driven back by the mob; in the spring of 1839 he went to Nauvoo. In 1840 removed to Kirtland with his family, where he remained until his death.

He was a man of good business qualifications, but had been for many years nearly blind. His funeral was attended by a vast concourse of people from the neighbouring towns, although there were but few Saints in the country.

of trial, labour, and tribulation; days of reward and blessing; fair winds and foul; calm and storm; tides both ebbing and flowing. This holds good in the economy of nature; in the lives of individuals; in the history of nations; in the general providences of God, and in His special dealings with His people.

Every man can find an illustration of this in his own experience. He has his favourable opportunities: if he courageously, hopefully, and zealously receives his day of visitation, and instead of throwing away his advantages, makes a good use of them, his success will then be certain and his reward sure. At other times he may labour and toil, and all to no purpose: if he throw away the glorious day of opportunity, his life will be sacrificed to disappointment, his hopes wrecked, his mind embittered, and he will die cursing both God and man.

If the mariner puts out to sea in storms, and foul winds; if he directs his bark among the shoals and quicksands, he is almost certain to find a watery grave for his crew, as well as himself; and his ship will be dashed to pieces by the war of elements, on that dangerous coast which he has so madly approached: so it is with him who will go in opposition to the whisperings of the Spirit, and the providences of the Almighty.

Men oftener watch for times and seasons to do evil, than to do good, the predominant feeling frequently is to build up to themselves even upon the ruin of others, and make the distress of mankind tell to their own sordid interest. The glorious opportunities are then thrown away, and instead of being a blessing are in reality a curse. Thus the labours of such tend to the destruction of their own souls, and of others also. But the spirit of the Gospel is salvation; and it becomes the calling of Saints to bide their time to do good, and to bless and benefit their fellow man. They should seek for the weak points in the enemies' strongholds, and bring their battering rams to bear most mightily upon such works. To do this, times and seasons must be watched; the workings of the Spirit must be felt for, and followed wherever it leads, and the attack will then be in the right direction, and at the right time. The great desire of the Saints, and more especially the Priesthood, ought ever to be, to know how and where God is working, and at what particular time.

With attention the most intense, they should seek to discern the movements of the Holy Ghost upon the minds of the Apostles and Presidency, so that all the members and officers of the Kingdom of God might be co-workers with Him at the same time and in the same direction. If they do this, when the word comes through the proper channel, all will be prepared for a simultaneous and energetic movement, and abundant success will crown their efforts.

The Spirit will not only move upon the Presidency to indicate the times and seasons and the direction, which it is the will of God should be taken, but it will also rest upon all the faithful who are waiting to labour where He shall direct, and their hearts will be inspired with the same things, and their footsteps led in the same paths.

Let the Saints listen to the whisperings of the Holy Ghost, and, manfully with one accord, thrust in their sickles and reap down the field in which God, by its suggestions to them, as well as by the voice of His Apostles and Prophets, shall call them to labour; and a rich harvest will thereby be gathered into the garner of the Lord.

There is not always the same work to be done. Sometimes one part of the kingdom can be built up more effectually, at others another part can progress with greater rapidity, and tell most to the success of the Gospel and to the salvation of the world. There are seasons of preaching, for the conversion of the honest, and there are others for the gathering together of the Saints; while there are times when the Spirit moves more directly for the building up of Zion at home in the Valleys of the Mountains. Those who will mark the signs of the times, and seek for the inspiration and will of

God, will always be working in the right place, and to the accomplishment of the greatest amount of good; while those who pay no attention to these, nor to the intimations of the still small voice of the Lord will find their efforts fruitless, and reap failure as their reward.

The Spirit whispers that now is the time for the preaching of the Gospel, for the distribution of tracts, and for the stirring up of the honest with loud proclamations of the great work of the last days. Let every Elder, Priest, Teacher, Deacon, and Saint be up and doing; let them reap with mighty arms; let the sound go throughout the length and breadth of the British Isles, to wake those who would do good, from their slumbers of darkness and error, and to warn the wicked of the impending judgments of an offended God and of the coming of the Son of Man.

If the Saints will put on the garments of salvation, and if every Elder, and Member of the Priesthood, will rise up in the dignity of their holy callings; if old and young, brethren and sisters, will sound the Gospel notes, bear their testimonies in the ears of all within their reach, flood the country with the printed word and call down power from on high by mighty faith and good works, we feel to predict such an increase of souls to the Church in Britain as was never yet known—a mighty work that shall cause the Saints to shout for joy, and the enemy of man and the wicked to quake at the success of the kingdom of our God.

**THE UTAH MAIL.**—The Utah Mail has just arrived, containing news up to the 1st of August, but too late for any further notice in this number.

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#### CONSEQUENCES OF TRANSGRESSION.

*(From the "Western Standard.")*

Among the many truths brought to light by the revelation of the Gospel of Jesus Christ one has been clearly proven in these days, that the man who practises iniquity cannot long retain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity—may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God, yet after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will sooner or later fall into such darkness that truth and its accompanying blessings will no longer have any attractions for them, and they will be ready to forsake the Church of God which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind should

afterwards become so embittered against it; and they are ready to believe because there are dissenters from the Mormons, a people who make great pretensions to knowledge relative to the truth of their system, that it must be a system of delusion and fraud, and that these dissenters are dupes who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose that if he could fall by indulging in sin, man also by taking a similar course must be visited by similar consequences. The antagonism he manifests against the work

of God is the same feeling that those who follow in his steps will have in a less degree towards that work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who themselves have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness, and how great is that darkness!

The loss of the Spirit of the Lord and a relapse into darkness, are the inevitable consequences of a departure from or violation of the laws of God; and so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against His work and His servants. Because there are dissenters from the Mormons is no evidence, then, that they are dupes, or that their system is an imposition, for were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as He could not, and be consistent, look upon sin with any degree of allowance.

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### THE PLAN PROPOSED BY THE LORD.

(*From the Western Standard.*)

The Lord's ways are not as man's and His mode of doing business is very diverse from that generally adopted by man. The Lord would elevate, improve, and happyf man, if he would listen to His teachings and follow His counsel; but this is something that man, in too many instances, does not wish to do. The Lord has made plain the plan by which man may attain unto boundless honour, exhaustless riches and never-failing happiness, yet man cannot see the wisdom of it, he cannot conceive that it can be relied upon; he arrogates to himself knowledge, and because he imagines that his knowledge is complete, he fails to discover any wisdom or certainty in the plan the Lord has advanced, and considers it unworthy of his adoption.

We do the Creator of this glorious universe, of which this world of ours forms a part, an injustice when we imagine that He has given laws to these ponderous systems by obedience to which they move through space in order and harmony, be-speaking in wondrous power the might and wisdom of their framer, and has left man, the image of Himself, the most noble of His creations, in a state of trial and temptation without the knowledge necessary to enable him to move in his appointed sphere in harmony—without placing within his reach the law or the plan by

obedience to which he may obtain all the felicity and happiness he is capable of enjoying.

God has, at sundry times and in divers manners, made known these laws unto man, and has set forth in unmistakeable language the results that should follow obedience thereunto. He has declared that peace, happiness, honour, exaltation and everything desirable for the gratification of all man's lawful desires, should be bestowed upon those who kept these laws; and these blessings should not only be enjoyed while man was on the earth, clothed with mortality, but were to be the eternal consequences of obedience. He has declared these things by His own voice, by the voice of His Son, by the voice of His servants, and by the never silent voice of His Spirit, and has confirmed them by covenants and oaths, and yet mankind will not believe or place reliance in what He has said, or in the plan He has proposed. If we did not see it continually before our eyes, it would be incredible, that men would be so heedless, and place such little reliance upon a plan that promises so much.

Men eagerly pursue happiness, they profess a great desire for peace, they will endure all manner of afflictions to obtain riches, while it is continually evident to

them that, obtained according to their plan, these things are transitory, and cannot be enjoyed for any length of time. But though their experience is continually pointing out to them the fallacy of the plan they adopt, they manifest no desire to adopt a better one, or to seek to know wherein theirs differs from that prescribed by the Almighty.

Jesus at one time, in speaking to his disciples in relation to riches, and the blessings attendant upon its enjoyment, gave them the plan by which they might obtain them in abundance, and upon a correct principle; he says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the present time, however, mankind have reversed this, and the plan they now adopt is to seek the riches first, and it once obtained, the kingdom of God and His righteousness may be attended to afterwards. Jesus, doubtless, perfectly understood the principle by which riches and its concomitants might be legitimately obtained and enjoyed, and throughout the whole of his teachings, as they have been handed down to us, it is apparent that he enforced upon the people the necessity of their seeking the interests of the kingdom of God, of being obedient and submissive to Him, as matters of primary importance without which they could not enjoy these blessings to any extent, or for any length of time.

As it has been with mankind in pursuing riches, so it has been with other blessings; they have reversed the plan proposed by the Lord. The love of self has predominated; and they have allowed it to prevail in them to such an extent that it has blinded their eyes to their true interests. They have, in their anxiety to grasp a shadow, like the fable of the dog and the meat, let the opportunity to obtain and secure the reality slip by. Their shortsightedness is extraordinary. They have operated with the elements of wealth and happiness which have been placed within their reach as though they were the controlling power, and the only beings whose will ought to be consulted. They have scarcely realized that the earth and the fulness thereof, the heavens and all their glory, are the Lord's, and that they are His to bestow or withhold. Hence, they have not obtained these blessings upon correct principles, and they have failed to accomplish what they would

accomplish were they obtained legitimately.

Do mankind desire peace, happiness, honour, exaltation, riches, and every blessing that heart can conceive of? If they do, let them consult the interests of the Lord, our Father in the heavens, the Creator of all things; let them make His will their will, His wishes their wishes; let them make it their delight to obey His laws, to reverence His precepts, to aid in bringing to pass His purposes; and if they will do this, identifying themselves and all that they have with His kingdom, they will most assuredly secure to themselves all these blessings in perpetuity, and instead of the earth being a pandemonium, the abode of unhappiness, wretchedness, and every evil thing, as at present, it will become a heaven, a place of rest, where peace and plenty will abound, and where God and His angels will delight to resort.

If mankind were to consult their true interests this would be the course they would take; in taking it they would find a field sufficiently ample for the full scope of the most towering ambition, and for the legitimate exercise of every faculty that can bestow happiness or gratification. This is the course which the Lord designed for man to take, and the man who does take it will obtain all these blessings, because the Lord has promised them, and He cannot lie. The Lord, of course, will not force mankind to adopt His plan, for He has given them their agency; but He has placed it before them, and told them in the most emphatic language, confirmed by the most solemn promises, what the effects of obedience to it would be—that riches, honour, immortality and endless lives, with every blessing necessary to fit them to enjoy the peaceful occupancy of the earth, would be theirs; and He has left it optional with them to embrace or reject it.

Until mankind are willing to acknowledge that God is supreme, and that He has a right to dictate and control all the affairs of His creations—until they are willing to abandon their short-sighted selfishness, and make every sacrifice necessary to forward His interests, with perfect faith and confidence that He has the ability and disposition to reward them for all they forego, they may seek in vain for the enjoyment of these blessings, for upon no other principle can they be legally obtained.

## FOREIGN CORRESPONDENCE.

## INTELLIGENCE FROM THE EMIGRATION.

(From the "Mormon," Aug. 30.)

Florence, Nebraska Territory,  
August 14, 1856.

Elder J. Taylor.

Dear Brother—Knowing you, as well as the Saints generally, feel a lively interest in the gathering of Israel, prompts me to write a few lines to let you know a little of the emigration at this point. Brother T. Woolley intended writing to you, but I believe he has not done so, and as he has left here for Atchison to cross with Bishop A. O. Smoot's train, I will endeavour to give you the information he intended. The first, second, and third companies of independent emigrants, with their ox teams, left this camp with, in all about 175 wagons, 1050 head of cattle, and 800 souls; they rolled out in right good spirits, rejoicing in their emancipation from Gentile bondage, and with the flattering prospect of speedily testing the sweets of liberty in the bee-hive State of Deseret. Good health has universally prevailed in our midst, and I am happy to be able to state that *very few* deaths have to be recorded. We feel to acknowledge the hand of our God in preserving us from sickness and death. Among the 800, above referred to, were two deaths, both Danish brethren; they died from disease contracted in the old country. Elders Grant and Kimball, whom you appointed to purchase cattle for the emigration this season, have brought up several hundred head, and as far as I know or can learn have given general satisfaction in the discharge of their laborious duties.

The first and second companies of emigrants by hand carts, under the care of Captains Edmund Ellsworth and Daniel D. McArthur, assisted by Elders J. Oakley, William Butler, Truman Leonard, and S. W. Crandall, piloted by Elder Joseph France, who acted as agent and commissary, arrived in Camp on the 17th of July, in fine health and spirits, singing as they came along, Elder J. D. T. McAllister's noted hand cart song—"Some must push and some must pull," &c. One would not think that they had come from Iowa City, a long and rough

journey of from 275 to 300 miles, except by their dust-stained garments and sun-burned faces. My heart is gladdened as I write this, for methinks I see their merry countenances and buoyant step, and the strains of the hand cart song seem ringing in my ears like sweet music heard at eventide or in a dream. The first company had among its number the Birmingham Band, and though but young performers, they played really very well—far superior to anything to be found this far west. In giving you this description of the feelings of the first companies, I give you in effect the feelings of the whole. This is the bright side of the picture, and is of those who may really be called Latter-day Saints; who have in continual remembrance the covenants they have made; who obey counsel, and may readily be called Saints of the Most High God. There are others—for I have seen both sides of the picture—who are apt to forget the God who has delivered them from their Gentile chains and task masters, and are allured by fine promises and high wages; others there are whose faith is not of that nature to stand the trials they are called upon to undergo, and back out from five to fifty in a company of 300; but the mirth of the one kind does not interfere with the gloom of the other; or, *vice versa*, each one does what suits him best. Those weak in the faith soon find those who will make them weaker; those who have backed out before them come up with their doleful faces, smooth words, and melancholy tone, prating away their words of comfort (?), and if they will only go away with them there is no end of the money and comfort they are going to have and a team, *only next spring*, to ride in and go to the Valley. I will say that these apostates, who give their time, and horses, and wagons, to pick up the wavering, are right zealous, and I thought if they were only as zealous in assisting the widow and the orphan, instead of those who are already cared for, they would be driving a good team; but it is all right, the sort that are led away from the line of their duty by such spurious promises and oily tongues—well never mind that—are not wanted in the Valley, and by staying here they save themselves two

journeys—one to Utah and one back. I am prolonging my letter longer than I had any idea of, and will shorten it as much as possible by just giving you dates of arrival and departure of companies; and as I have before said the companies are much alike; they do not need separate descriptions. The first hand cart company (Captain Ellsworth's) left the ground on Thursday, July 16, went out three and a half miles and camped; on the 20th I went out to settle up with Captain Ellsworth, and saw them start off in good earnest to the tune of "Some must push," &c., (can't move without that.) The second company (Captain D. D. McArthur's) started on July 24th, being the anniversary of the entry of the Pioneers into the Valley, and was rendered more memorable to that company from their exodus from winter quarters. The third company, under the care of Captain Edward Bunker, were nearly all Welshmen; they arrived on the 19th July, and set out on their journey across the Plains on the 30th. The fourth company, Captain J. G. Willie, President, assisted by Elders Atwood, Savage, Ahmannsen, Woodward, and Chislett, moved on the ground on the 11th August; part of the company move out a mile or two to-day, and the remainder go on on Monday. The companies stay here longer than they otherwise would in consequence of their carts being unfit for their journey across the Plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood. Another company—perhaps of hand carts—have yet to arrive from Iowa City, in addition to the wagon companies. I will, if I have time and opportunity, give you an account of these companies. I will now conclude, by wishing you every good thing; and that you may be preserved in health and strength is the prayer of

Yours truly,

J. H. LATEY.

SANDWICH ISLANDS.

Honolulu, Oahu, Hawaii Islands,  
May 2, 1856.

Elder F. D. Richards.

Dear Brother—Enclosed, you will find a copy of the minutes of our General

Conference, which was held upon the 6th of April and following days, which I hope will not be entirely uninteresting to you, as they will give some idea of the situation of Sandwich Islands' Mission.

I will say in addition, that since the Conference, the Elders have all distributed to their several fields of labour, their spirits buoyant with hope in the future for this people, and with renewed and invigorated determinations to roll on the great work until all shall have heard the sound thereof. Our bowels yearn over the situation of this poor down-trodden race, and we long to see them restored to the enjoyment of the blessings and privileges of their father Jacob, for that they are descendants of that chosen seed, there can exist little doubt.

As far as I have been able to ascertain, since the return of the Elders to the different Conferences, the Churches are generally in a healthy condition. The Saints on this island, and more particularly in this city, feel well; and are as faithful a people as could perhaps be found anywhere under the same circumstances, but I am sorry to say that these latter are of the most baneful nature, calculated to test severely a firmer dispositioned people than the poor ignorant Hawaiians. In consideration of these evils, we shall, from this time, make more strenuous exertions to gather the Saints together to the place of temporary gathering on the Island of Lanai, where they can be separate from many of the corruptions which now surround them.

Much of the Spirit of the Lord was manifest in our deliberations during our Conference, and we enjoyed our few days association together very much, it was indeed a rich repast to our somewhat wearied spirits, and we feel much strengthened and animated to commence another six months' campaign against error and the kingdom of darkness. But as I perceive by a letter, which your brother Henry P. has forwarded to me to mail, that he has written to you, I presume he has given you all particulars, which no doubt will be more interesting than anything which I who am a stranger to you could write. I will therefore close by desiring a kind remembrance to the Utah Elders on your mission, as also an interest in all your prayers for our prosperity, assuring you that you are always remembered by the Elders of this mission.

May the Lord bless you, brother Richards, and the Elders and Saints under your watchcare, is the prayer of  
Your brother in the Gospel,  
JOHN T. CAINE.

P.S.—I heard from your brother Henry P. yesterday, he was in company with President Smith, making a tour around his Conference, and was in good health and spirits, as are all the Elders as far as I am acquainted, with the exception of Elder Silas S. Smith, whose health has not improved any since Conference.

J. T. C.

NEW YORK.

"Mormon" Office, New York,  
August 29, 1856.

Dear President Pratt—

I did anticipate being able to scribble you something on passing events before this, but the breaking spell between one issue of the *Mormon*, and preparations for its successor, has been entirely occupied in visits to the country. My family have been at Haverstraw during the hot season, but being returned I hope to be more at home, and favoured with more leisure, when I may give some news interesting to the American brethren in Europe.

Since the excitement over the Brooks and Sumner caning affair died out, there has been little stir in the Union. Politicians are absorbed in wire pulling for the forthcoming election; but even there with all the interests at stake, rich promises, and bright hopes, on each side, things are really flat and dull.

Murders, suicides, great fires, railway and steamboat accidents, are constantly occurring, but they are too common to command more than the passing moment. Kansas has been dull for months, but this week promises extra.

The Abolitionists have taken the offensive in the struggle, and both sides are marshalling their hosts to the tune of "every man must be exterminated." The "Border Ruffians" seem to me to have the best prospects.

The Vigilants in San Francisco are busy again, hanging and banishment continue. The general Government hav-

ing refused the Governor assistance, and partly blamed him for not suppressing the committee in its infancy, has sharpened the Governor's appetite for a hold, and the Vigilants know it and keep busy in hopes of avoiding the loop for themselves. The inhabitants of St. Paul Minnesota and Mobile, Alabama, have lately shown disposition to imitate the example, and have taken the law into their own hands.

Filibuster Walker that was, President Walker that is, seems to have more than an ordinary share of trouble to keep the "dogs of war" out of Nicaragua. Deserts are frequent from his little army. This morning's papers report that some one on the side of ex-President Rivas has shot the United States Consul at Leon, if so, there will be a mess with Uncle Sam.

Congress is at a stand over the Army Appropriation Bill. The Senate "insists" on passing it without the "nigger-worshipper" proviso in favour of Kansas, and the House persists in passing it *entire*. Thus they stand in the same ridiculous position, as on the election for the present Speaker of the House, doing nothing but drawing eight dollars per diem from Uncle's long stocking.

Of ourselves I must only say a few words or lose the mail. Elder Taylor is here, that is, he is at no great distance, for he is always on the move—one day here and the next off, and soon back again. Brother George A. Smith is at present his guest, and has been here since a few days before our excursion. The Colonel is in good health and looks well. I am sorry to say I think he purposes leaving us soon. His happy face, and kind and humorous soul, make him a welcome visitor everywhere. Judge Appleby is figuring and scribbling away at business. Bishop Heywood passed through here last week to Massachusetts. You will learn by this day's *Mormon* that a Missourian is appointed to succeed him. We are all well, but can't say no more, judge Dulin cries, mail time up. Good bye more another time; kindest regards to all the brethren in the Office.

Yours very affectionately,

T. B. H. STENHOUSE.